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Title:

***“SCHOLARS ARE HEIRS OF THE
PROPHET: ASSURING THE TRUTH OF
ISLAM”***

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JABATAN AGAMA ISLAM SELANGOR***

"SCHOLARS ARE HEIRS OF THE PROPHET: ASSURING THE TRUTH ISLAM"

الْحَمْدُ لِلَّهِ الْقَائِلِ : وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ
كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا
إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ.¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى
آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى : يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.²

Dear blessed Muslims,

¹ at-Tawbah 9:122.

² Aal 'Imraan 3:102.

I sincerely implore that we altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all His Commands and abandoning all matters that He forbade. May we all be granted with happiness and success in this world and the Hereafter.

On this noble day, I will discuss upon a *khutbah* titled "**SCHOLARS ARE HEIRS OF THE PROPHET: ASSURING THE TRUTH OF ISLAM.**"

Blessed Friday audience,

The Islamic teachings brought by Prophet Muhammad ﷺ over 14 centuries ago, is always standing firmly upon the foundation of knowledge, and because of that it is inherited by the scholars in ensuring that the *wahy* (revelation) received by Rasulullah ﷺ continues to be preserved. Indirectly, this legacy of *'ilm* (knowledge) of over 1400 years illustrates the seriousness of Muslim scholars in safeguarding Islamic teachings and propagating its understanding from all aspects, whether regarding al-Qur'an, *hadeeth*, *tafseer*, *fiqh*, *tawheed*, and *tasawwuf*. The role of the '*ulamaa*' within society and their diligence can be clearly understood from the verse recited earlier, verse 122 of Soorah at-Tawbah:

"And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious."

The scholars are heirs of the prophets in the aspect of knowledge, as mentioned in the narration of Abu ad-Dardaa' *radiyAllaahu 'anh* where Rasulullah ﷺ said:

وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا
دِرْهَمًا وَرَّثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ.

"The scholars are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion."

(Abu Dawood)

Dear beloved Friday audience,

The tradition and discipline of knowledge in Islamic sciences serve as a great *waseelah* (means) that must be preserved so that Islamic teachings can be seen, comprehended, and practiced as it was brought and demonstrated by Rasulullah ﷺ. *Alhamdulillah*, with the earnestness of the '*ulamaa*' upon the dissemination of knowledge, true Islamic *sharee'ah* continues to be inherited until today's generation. Therefore, it is the very duty of the Muslim *ummah* today to benefit from prominent '*ulamaa*' who are recognized so that these knowledge disciplines can be authentically understood and practiced without doubts and hesitations.

Verily, '*ilm* and *amaanah* (trust) in conveying the knowledge that was bequeathed by Rasulullah ﷺ necessitates the presence of a teacher or '*ulamaa*' that is honest and responsible. One who conveys religious teachings without *amaanah* (trustworthiness) and feeling the responsibility upon knowledge, will never be able to pass on what was authentically taught by Prophet Muhammad ﷺ, as mentioned by the Arab poet:

فَاقِدُ الشَّيْءِ لَا يُعْطِيهِ.

"He who does not have the possession of a thing, is unable to give it (to others)."

Hence, to ensure that Islam continues to remain respected and practiced, it behooves the scholars or *du'aat* (callers to Islam) to convey Islamic knowledge that is authentic and founded upon authentic sources without being exaggerated with personal assumptions or ill-conceived explanations. With that, the students of knowledge can comprehend Islam with fairness and evaluate varying opinions without being biased upon any sides.

Respected Friday congregation,

One thing that we should reflect upon is that the teachings of Islam has been preserved throughout time. One of the reasons is through the efforts of the scholars playing their role in ensuring that religious comprehension remain unadulterated just as it was revealed. At the same time, efforts in intellectual discourses and knowledge expansion by the scholars should be actively pursued through various approaches and methods, to provide clear guidance in facing and solving the issues within the Muslim *ummah*.

In fulfilling this tremendous *amaanah*, the scholars have propagated their interpretations and explanations through writing, producing masterpieces in various languages and sciences. Efforts in the recording and collection of knowledge had stemmed from the wisdom of the Companions, especially Sayyiduna 'Umar al-Khattaab *radiyAllaahu 'anh* who had proposed for the accumulation of pages of al-Qur'an after many of the *huffaazh* (memorizers of al-Qur'an) were martyred.

This had then led to the efforts in the *hadeeth* collection of the Prophet ﷺ which was initially done through *juz* (portions) or small *risaalah* (booklet), until it became great works that are organized according to certain themes such as narrations from certain Companions, authentic *ahaadeeth*, and *hadeeth* pertaining to rulings, as it was done by the likes of Imaam Ahmad, Imaam al-Bukhaari, Imaam Abu Dawood, and many more.

As a result of the efforts in the compilation of al-Qur'an and *ahaadeeth*, the scholars then began to expand the sciences that served as the foundation for the comprehension of the two primary sources of Islam. Among them is Imaam ash-Shaafi'i (died in 204 Hijri) who had authored *ar-Risaalah*, the earliest work in the field of *Usool al-Fiqh* (Principles of Islamic Jurisprudence). This book detailed the methods and principles in understanding and *ithtinbaat* (deducing) legal rulings from al-Qur'an and *hadeeth* of Rasulullah ﷺ. Until today, *ar-Risaalah* continues to become an important reference and serve as the basis for advancement in works within the field of *Usool al-Fiqh* throughout the Muslim world.

Esteemed Muslims,

Since the field of Islamic knowledge is very deep and vast, there are scholars who were able to master almost all of the branches of knowledge, while others specialized in one or two fields with a very deep and thorough understanding. Whatever their form of mastery, the scholars are deemed as students and disseminators of beneficial knowledge, for that is the very nature that has been their custom throughout time. Hence, we are highly encouraged to exemplify the scholarship of the '*ulamaa*' in conveying knowledge as heirs of the Prophet.

For example, *Hujjatul Islam* (the Proof of Islam) Imaam Abu Haamid al-Ghazaali (died in 505 Hijri) had produced over 70 works that covered almost all branches of Islamic knowledge including *tawheed*, *fiqh*, *tasawwuf*, *mantiq* (logic), *'ilm al-kalaam* (speculative theology), and *usool al-fiqh*, even though he only lived for 55 years. Some scholars after him had made comparison between the number of pages from his works with his age, and they discovered that on average, Imaam al-Ghazaali produced approximately one *kuras* (six pages) everyday during his life.

Another example is Imaam an-Nawawi (died in 676 Hijri), the author of the Forty *Hadeeth*, *Riyaad as-Saaliheen*, *al-Adhkaar*, *Minhaj at-Taalibeen*, and *al-Majmoo'*. Imaam an-Nawawi is frequently made as great exemplary of diligence in seeking knowledge where it was mentioned that he took 12 lessons daily, day and night. He only slept when his eyes could no longer bear heavy drowsiness.

These examples indicate the significance of mastering religious knowledge with a *manhaj* (methodology) that is clear and organized. It is only through authentic knowledge and pristine guidance that the tradition of Islamic scholarship can be continued and embraced as the main guidance in confronting the theories of contemporary thoughts that is ever confusing.

In the *hadeeth* of Sayyiduna Mu'aawiyah bin Sufyaan *radiyAllaahu 'anh*, he heard Rasulullah ﷺ said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ.

"When Allah wishes good for anyone, He bestows upon him the fiqh (comprehension) of the religion."

(al-Bukhaari)

Dear blessed congregation,

To conclude the sermon today, let us derive several lessons from this *khutbah* as guidelines in our lives, namely:

1. The Muslim *ummah* must uphold knowledge as the main foundation in building a life that is balanced and pleasing to Allah *Subhaanahu Wa Ta'aala*, by earnestly pursuing religious knowledge according to the authentic methodology.
2. The Muslim *ummah* must respect the scholars who assume the role as heirs of the teachings of Rasulullah ﷺ.
3. The Muslim *ummah* must internalize the sacrifices of the scholars, specifically diligence in their *jihaad* of pursuing religious knowledge by attending classes in a *talaqqi* (face-to-face) manner and support the '*ulamaa*'.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ



يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا
يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا
مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ .

"O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do."

(Soorah al-Mujaadilah 58:11)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا



عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا
بَعْدُ، فَيَا عِبَادَ اللَّهِ اتَّقُوا اللَّهَ أَوْصِيَكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ
فَازَ الْمُتَّقُونَ.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا.³

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ
وَيَا قَاضِيَ الْحَاجَاتِ.

اللَّهُمَّ أَصْلِحْ أَيْمَةَ الْمُسْلِمِينَ وَوُلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ.
اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةِ، جَلَالَةَ مَلِكِنَا

³ al-Ahzaab 33:56.



المُعْظَم، سُلْطَان سَلَغُور، سُلْطَان شَرْفُ الدِّينِ ادریس شاه
الحاج ابن المرحوم سُلْطَان صَلَاحُ الدِّينِ عبد العزیز شاه
الحاج. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَغُور، تَعَكُّوْ اَمِيرِ شَاهِ ابْنِ
السُّلْطَانِ شَرْفُ الدِّينِ ادریس شاه الحاج، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْتِكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحَيْنِ لِلْمَوْظَفَيْنِ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

O Allah! Make us among Your slaves that preserves the *amaanah*. Protect our state and nation from destruction due to acts of disobedience, bribery, embezzlement, and power abuse. Bestow upon us a leader that is trustworthy, honest, and firm in upholding the truth and executing justice according to the *Sharee'ah*. O Allah, make the *masaajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah*'s strength.

O Allah! Protect the Muslims and Masjid al-Aqsa in Palestine. Safeguard them from oppression and evil, and bestow upon them determination, courage, and victory.

O Allah! Strengthen the *'aqeedah* of the Muslims in this state, *'aqeedah* that is upon the creed of *Ahl as-Sunnah wal-Jamaa'ah*, which is upon the path of Prophet Muhammad ﷺ and his Companions *radiyAllaahu 'anhum*, and spare us from all of the *fitan* that can harm the union and unity of the Muslim *ummah*.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.⁴

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.⁵
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.⁶

فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِيكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.

⁴ al-Furqaan 25:74.

⁵ al-Baqarah 2:201.

⁶ an-Nahl 16:90.